



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. IX.

BIOGRAPHY.

FROM THE MISSIONARY HERALD.

FURTHER NOTICES OF THE REV. JAMES RICHARDS.

It will be recollected that we inserted a brief memoir of the Rev. James Richards, furnished by his missionary brethren in Ceylon. Many facts however, pertaining to the character of Mr. Richards previous to his leaving this country, were not in the possession of his later associates, and are probably contained only in that private correspondence, in which, from time to time, he gave utterance to his ardent and unwavering attachment to the missionary cause. From a collection of this correspondence, a friend has had the kindness to make a number of extracts, and forward them to us; connecting with them a few notices of undoubted credibility. It will be interesting to trace the progress of Mr. Richards' mind, before missions to the heathen abroad had been attempted from this country.

"Mr. Richards was a child of prayer, consecrated to the service of God from his earliest infancy; and so serious and unexceptionable was his deportment in childhood and early youth, that many of his Christian friends were ready to believe he had, in the first years of his life, been sanctified by the Holy Spirit.—But it was not till the age of thirteen, as he believed, that he embraced the Saviour by a living faith. And so great was his sense of his own unworthiness, and his fear of obtruding himself among the friends of Christ, that he delayed for many years to make a public profession of religion. Subsequent events have shewn, however, that, while his religious character was unknown, except to his more intimate acquaintance, he was making rapid advances in the divine life. For a long period, he sacredly consecrated one entire day in each month to fasting and prayer; and a delightful grove, at a little distance from his father's house, became almost daily the place of his retirement; and witnessed, there can be no doubt, his meditations and his fervent prayers.

When Mr. Richards first entered on a course of study preparatory to preaching the Gospel, he contemplated no extensive field of labor.—To be useful in some small destitute parish, like a few which he knew in the vicinity of the town in which he resided, appears to have been the extent of his most ardent hopes. The idea of his preaching the Gospel to distant Heathen, had then probably never entered his own mind, or the minds of his parents. But when, in Williams College he began to converse with Mills and others of a kindred spirit, on the deplorable condition of Pagan nations; when they prayed, and contemplated the dying command of Christ to preach his Gospel to *every creature, in all the world*; his vision began to enlarge; and before the end of his third year in college, he had come to the fixed purpose of spending his life among the heathen;—a purpose from which he was never afterwards known for one moment to swerve, and which was formed with only the condition—*IF THE LORD WILL*.

He returned to his parents in the ensuing vacation, which was in the fall of 1808, revealed to them his unalterable determination, and with great earnestness pleaded before them the cause of the heathen. Happily for him, after the subject had come fully before them, they were as ready to give him to the heathen, as he had been to consecrate himself; and thus the parents and the child enjoyed, whenever they were together, till his final departure, the enviable pleasure of uniting in a most noble sacrifice to the cause of that Saviour who died for them. There were no misgivings. No difficulties or dangers discouraged or disheartened them. In familiar conversation, his father, now an aged officer in the Congregational Church in Plainfield, (Mass.) once said to him, "James, when you think of leaving your father's house, and all your connexions and friends, and your native land; and when you think of the trials and hardships to which you will be exposed; do you not sometimes feel like giving back—does not your heart recoil?" "No, Sir," was the reply, "never, for a moment." From the time of this conversation till he left the country, says one of his most intimate friends, "his mind appeared

to be as constantly fixed on its beloved object, as the needle is to its pole."

In a letter written to his parents from the Theological Seminary, Andover, under date of February 1810, he says—"I must tell you that two natives of the Sandwich Islands, Henry Obookiah and Thomas Hopoo, have arrived in this country. Brother Mills has found them out, and has placed one of them at his father's house. What the Lord means to do with these poor heathen, we know not; but this we can say, 'The Lord's hand is not shortened that it cannot save,' and he will fulfil his promises in giving his Son the heathen for his inheritance, and the uttermost parts of the earth for his possession? I have just been reading Horne's Letters on Missions. 'We say,' he writes, 'that to love our neighbour as ourselves, and to do to all men as we would that they should do unto us, is the consentaneous voice of the Prophets and Apostles, of the Law and Gospel. But do we do as we say, and practice as we believe? The richest fruit of our philanthropy has been a cold, ineffective piety. We have said, be ye free; be ye civilized; be ye converted;—but we have eaten as heartily, slept as soundly, dressed as expensively, and enjoyed every good thing within our grasp as freely as though the heathen had been as happy as ourselves. We have had no fellowship with our Saviour in his agony, and bloody sweat, his prayers and tears for the salvation of mankind. We are chargeable with the perdition of all the poor heathen whom our diligence might have saved! and assuredly their souls will the Lord require at our hands.'"

In a letter to his parents, dated Andover, July 4, 1810, he says, "The time, I hope, is not far distant, when some from New England, and perhaps from this institution, will sacrifice every thing that the world holds dear, to carry the news of salvation to those who never heard of a Saviour. Last week, four of the brethren presented themselves before the General Association of Massachusetts assembled at Bradford, and declared it to be their determination to spend their lives among the heathen, if the Lord should prepare the way. Their names are Adoniram Judson, Samuel Newell, Samuel Nott, and Samuel J. Mills. They went at the particular request of the Rev. Dr. Spring, of Newburyport, (Mass.) who had accidentally found out some of their feelings. You may think it strange that my name was not among them: but these four were thought a sufficient number, and all of them, except Mills, are of more advanced standing than myself. At the request of the Association, they stated their thoughts on the subject of Foreign Missions; and the business was referred to a Committee, who reported that it was expedient to appoint a number of persons as a Board of Commis-

sioners for Foreign Missions. They proceeded accordingly to appoint such a Board. It is expected that this Board will soon meet, and make preparations for effecting a mission among the heathen. O that the Lord may direct them to such measures as he will own and bless, and may many prove by their conduct, that they really believe the time is now come, when the Lord's house must be built—when the heathen must have the Gospel. I hope the spirit of Apostolic days will soon be revived. I trust this is the dawning of a glorious day to some poor idolater, to some benighted pagan."

In August of the next year he thus writes: "I have now sent in my name, and given myself away to the Board of Commissioners. I expect, immediately after the approaching examination, to go with brother Warren to attend a course of Medical Lectures at Dartmouth College. How much more I shall be permitted to see my dear parents, I know not. But this earth is not our home. This is not the place to enjoy an inheritance, but to gain it; not to live with friends, but to make them; not to dwell in the rich port, but to sail on the boisterous ocean; not to sit down at the royal wedding feast, but to act as servants. This life is for toil, the next for pleasure; this to bear the cross, that to wear the crown."

The time of Mr. Richards' departure from this country was delayed far beyond his expectation, by the war with Great Britain. After finishing his course of study at the Theological Seminary in September 1812, he had spent nearly two years at Philadelphia, in connexion with the Medical School and Hospital, when he found that it required a strong exercise of submission, to meet the obstacles which so long debarred him from entering on the benevolent labors to which he had for years looked forward with ardent anticipations. "Nothing new," writes he in September 1814, "as to the time when I shall leave the country. I fear our patience will long be tried. I fear that war will continue, and that thousands and thousands of the heathen will perish, before we shall be able to offer them a crucified Saviour." Not far from this time, as he was leading in the worship of his father's family, and praying with affecting earnestness, that the obstacles which prevented his going to the heathen might be removed, he used these words of Watts,

"How long, dear Saviour, O how long,
"Shall this bright hour delay?"

He was preaching at Deering, New Hampshire, when, in February 1815, the glad news of peace with Great Britain arrived. "What abundant reason I have," he wrote to his parents, "to rejoice, that the Lord is affording me a near prospect of commencing the work on which my heart has so long been set. What

abundant reason have all the friends of God to rejoice, that he is opening so many doors for the spread of the Gospel. How cheerfully should they all put their hands to the great work." At the close of the day of his ordination, while walking a short distance, his father said to him, "James, I should be glad to know how you have felt to-day." He replied, "My father, if I can always feel as I have felt to-day, I shall never sink." With great composure, he took a most tender and affectionate leave of his dearest earthly friends; and on the day he sailed, Oct. 23, 1815, he wrote thus to his parents: "You wish to know my feelings, I was never so anxious to commence any journey as I am to sail for Ceylon."

It is well known to the Christian public, how soon after Mr. Richards arrived on the field of missionary labor, he was disabled by declining health. This was indeed the severest of trials. But the same spirit which, for eight years, had caused him so ardently to desire the work, directed him at once to the only source of consolation. If it was God's pleasure, that he should be taken away from the heathen, and removed to another world, he was enabled to say in the language of his blessed Master, "Not as I will, but as thou wilt."

"The principal trial," he wrote to his brother, now a missionary to the Sandwich Islands, under date of February 1821, "that I now experience in consequence of my sickness, is inability to do the proper work of a missionary. And this is a great trial, both by day and by night. No other subject ever engrossed my feelings like that of preaching the Gospel to the heathen. To this object I have endeavoured to direct all my plans and all my efforts. For this I left almost all that was dear to me in life, and came to this land of pagan darkness to publish the Saviour's love to stupid idolaters. And now when the miseries of the heathen are full in my view, it is my great trial not to be able to preach to them."

In a letter to the parents of Mrs. Richards, after dwelling at some lengths on the loss of his health, he says, "You may wish to know whether I have never been sorry that I came to India. No, my dear parents, *I have never been sorry that I came to India.* I have never been sorry that in 1808, I determined, if the Lord should give me opportunity, to spend my life among those who were perishing for lack of vision. At that time my mind was directed towards the aborigines of America. I have not been sorry that I came to the east, instead of going to the west. *There are hundreds—here are thousands.* My mind has been set upon bringing this people to the knowledge of the truth; I have tried to do something for them; I have done a little. May the Lord bless that little. I wish now to encourage others to come and fill the place left

vacant by brother Warren's death and my sickness. The cause is a good one. It is a delightful one. It is a cause which calls for the aid of all the Christian world. If my parents, my brothers, and my sisters, were all prepared for missionary work, I would invite them all to India. Yes, if they were ten times as numerous as they are, I would invite them *all*. Had I a thousand lives to give, they should all be sacrificed in this blessed cause."

Yet Mr. Richards did not forget the impatient in his native country. "O," says he, "that I had a voice to reach the blessed land that gave me birth! There, for a moment, I would forget these pagans, who are daily perishing around me for lack of knowledge. I would forget their heathen rites and their bloody superstitions. Yes, I would forget the work to which I have devoted my life, my talents, my all: and once more would I beseech my own kindred according to the flesh, by the worth of the immortal soul, by all the joys of heaven, and by all the torments of hell, to be *reconciled to God.*"

In his last letter to his parents, he says, "I must now bring this letter to a close; and what shall I say? Shall I tell you how it gratifies us to learn that you are so comfortable and happy in the decline of life? Shall I tell you that we are more and more happy in our work, and that we have never repented having engaged in it? O, how would your hearts beat with joy, my dear parents, could you witness the harmony, the zeal, the activity, the anxiety, the prayerfulness and the devotedness of the dear missionary brethren and sisters! And could you converse with the dear native converts, and be present at our sacramental tables when all our number meet around them, methinks you would break out in the language of one now in heaven, "Lord, now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." My own labors and sufferings I expect will soon be ended. Through the mercy of our God and Saviour, I look forward to that period, with lively hope of seeing the Redeemer "*face to face*," and of joining the general assembly and church of the first born, and commencing the song, 'Worthy is the Lamb that was slain.'"

At the grave of Mr. Richards, a suitable monument is erected, having an Epitaph inscribed on it in English and in Tamul.

The Epitaph in English.

In Memory of
The Rev. JAMES RICHARDS, A. M.
American Missionary,
who died August, 3, 1822;
Aged 38 years.

One of the first projectors of American Missions,
He gave himself first to Christ,
and then to the Heathen,
A Physician both to the soul and body.

He was
In health, laborious,

In sickness, patient,
In death, triumphant:
He is not, for God took him.

Translation of the Epitaph in Tamul.

In Memory of
The Rev. JAMES RICHARDS, A. M.
American Missionary,
who died August 3, 1822.
Aged 38 Years.

Reader,
He came to this country to tell you
that, excepting through Christ Jesus,
there is no way to escape Hell, and obtain Heaven.
Believing in this Saviour,
He died rejoicing in hope of Eternal Happiness.
Let all who read this, prepare for death also.

DEATH OF LORD EDWARD O'BRIEN.

The following interesting statement of the sentiments and feelings of this nobleman on his death-bed is taken from a late English publication. It was written by the wife of the deceased.

FEB. 1, 1824. I yesterday asked him the question, now continually in my mouth,—Are you happy? He said "O so happy, you cannot conceive my happiness; for I believe God will forgive me all my sins, for the sake of Jesus."

"Casting all your care on God, for he careth for you," was a text that seemed to afford him inexpressible pleasure. "Careth," said he, that is such a consolatory word to our weak nature."

"You read to me, my dear," said he, "this morning a letter, praising me. O never do that again." (The letter was one in which the writer adverted to the consolation I possessed, since my dear husband was evidently so ripe for glory.) I promised that I would not, but added, that it was no praise of him, but of the grace of God. "O," he replied, "if it should lead me to think, in any way, improperly of myself, how dreadful it would be! O do not expose me to so awful a temptation—it quite frightens me to think of such a thing,—I am such a sinner."

As he saw I was uneasy about him, tears came into his eyes; but he wiped them away, and said, with composure, "My dear, must we not bow to the will of God? He will do what seemeth to him best. Look to Jesus,—he is the way, the truth, and the life,—in him we must trust,—he is the road to heaven." The next day, he told me, he feared that I did not bow with the childlike submission I ought to the will of God. "If it please God," said he "I shall recover; but if it please him I should be removed hence, we know it will be at the best possible time it could happen, and what a blessing is that persuasion." I repeated to him several hymns that evening,—he was particularly pleased with that of Cowper's, beginning,

"O Lord! my best desires fulfil,
And help me to resign,
Life, health, and comfort to thy will,
And make thy pleasure mine."

Thursday, Feb. 9. He was weaker in body, but his mind appeared to be in a more lively frame of devotion. He had much conversation with my sister, in which he expressed his willingness to leave all, and go to Christ. His only desire was to wish it more ardently. He said, "What a privilege it is to be allowed to say, 'Come, Lord Jesus! come quickly!'"

"Jesus," said he, "must be the first idol of the heart,—then the affections may go downwards." I repeated several hymns to him,—he seemed particularly pleased with that one of Dr. Watts, beginning,

"O for an overcoming faith,
To cheer my dying hours;
To triumph o'er the monster Death,
And all his frightful pow'rs."

I said to him, What a comfort it is to see you so well prepared for your great change. "O," said he, "do not flatter me! Do not let me think well of myself." No, I said, it is God alone whom we must praise. I then told him the anecdote of the martyr, John Bradford, who seeing a malefactor going to execution, exclaimed, "There goes John Bradford, but for the grace of God." "Yes," he answered, "he alone maketh us to differ."

This day week I read to him a letter from one of my sisters, in which she mentioned visiting a sick man, who had but few comforts in his affliction. "O what a lesson," said he, "is that to me,—I am surrounded with many blessings." His mind was so occupied with the thoughts of this poor man, that I could scarcely prevail on him to take any breakfast; and he desired me to write immediately, to procure for him every comfort he could desire during his illness. If any sick person was mentioned, he would say, "What a lesson should that be to me! How much more they suffer than I do; yet I am so impatient." Though I truly believe, that no murmuring, or fretful expression, or sentiment, ever dropped from his lips, during his protracted sufferings. He used sometimes to observe, that one use of affliction was, to make him feel much for others; yet, when in health, no individual was ever more alive to the wants of his fellow-creatures.

On Tuesday, Feb. 10, he expressed his entire resignation to the will of God. "I have not one care left," he said, "except to know that my sins are forgiven; and, Jesus! I trust that they are." On its being observed, that he had been better the past few days,—he said,—"As a taper flames up before it goes out." He said, that Law's Serious Call, Doddridge's Rise and Progress, and his Sermon on the One Thing Needful, had been very useful to him. "How dreary," said he, "would it be, if I had now to be awakened to a sense of my state." He had always a great dread of a merely formal religion, without the heart being renewed,—without being born again. Frequently, in health, he used to observe, "O, I hope I am not a mere formalist after all."

Yesterday evening, he remarked, "People may say what they choose in health, and call religion Methodism and enthusiasm, but nothing else will hold good at the last." I answered what a blessing it is you have not to begin religion now. "O," he replied, "I should be the veriest wretch on earth, if that were the case. But I have not thought half enough of these things." No one does, my love, I answered, but you know where your trust is. "O yes," he quickly replied, his whole countenance illumined with joy, "in Jesus!—he is my trust, my comfort, my support,—to be with Jesus, how delightful!"—he then added with his eyes uplifted, "We should be ravenous, ravenous to go to Jesus,—no lesser word will do,—we should be ravenous to be with Jesus." Observing my tears, he thought them tears of sorrow, and

said, "O my dear, you should not grieve,—these things should make you leap for joy." I said, Yes,—and with truth,—for wonderful as it may appear, I never in my life experienced such unutterable joy and happiness.

He wished to see little Gertrude! when she came, and said "How are you, dear Papa? I am so happy to see you again!"—he answered, "Pretty well, my little dear,—looking up to God for strength and protection, and so happy, because I hope my sins are forgiven, I trust in my Saviour alone, because he only can forgive my sins. Of ourselves we can do nothing. Remember what I say to you, my little darling, all your life. Pray to God, your Saviour, and love him,—so much, —so much more than we can express,—and read your Bible a great deal,—then we may hope, that God will give you grace to lead a new life, and that, through the merits of our Saviour, you will be taken to heaven when you die, but it can only be if you put your trust in your Saviour; for he only is the way, the truth, and the life!" May the Lord, of his infinite mercy, grant, that her dear father's dying exhortation may be blessed to the eternal welfare of this darling child, and that all her life she may put her trust in her Saviour and Redeemer!

The preceding evening, he sent messages to several members of the family, whom he feared were still in an unawakened state. "Tell them," said he, "this from me, that, as a dying man, I aver, that the Bible is the only book which can support and comfort a person in my circumstances. It is my support, my hope, my trust, my joy. If they say, they do read it, tell them to read it, more and more, with prayer,—to judge for themselves;—tell them to leave all other studies, all other pursuits, and turn to the Bible,—therein is peace and joy everlasting;—tell them, that religion is every thing,—that without it they will be miserable at the last;—they may be amiable, good-tempered, but that will not save them,—Christ is the only Saviour. The grace of God alone can give a longing desire to enter into heaven, and to leave all that makes a man most happy in this world. To the grace of God I owe my present happiness; without it I should be miserable."

A very remarkable feature in his character has always been, a child-like submission to the will of the Almighty. I said to him, "I suppose, that at the beginning of your illness, you did not feel the same submission to the will of God, as you do now?" He paused a moment, and then said, "I think I was always convinced, that whatever was the will of God, must be the best. When my friends used to come and see me in London, and say, I hope to hear that you are better,—I used to beg them, instead of expressing hope of my recovery, to pray, that the grace of God might be given me to submit willingly to whatever the Almighty might see fit to order for me."

Many chapters were read, by his desire, from the Revelations, to which he listened with inexpressible delight. The eleventh chapter of John, likewise, gave him great joy. He expatiated at large on those two exquisite words, "Jesus wept!" which he thought very beautiful; and especially consolatory, as intimating, that the compassionate Saviour feels, at this moment, for all our sorrows, as he did for those of Martha and Mary,—

"Thou, Saviour, seest the tears I shed,
For thou didst weep o'er Lazarus dead."

Another evening, he said, he thought it very detrimental to all spirituality of mind and conduct, to live with those below us in spiritual knowledge. It is likely to make us vain. The heart is deceitful above all things: and if we think more of religion than those around us, and are more strict in our outward conduct, we shall be much inclined to fancy ourselves good; and, O how dreadful is that thought, when our only trust should be in the Saviour,—and when we should feel convinced that we are vile and sinful. This, of itself, should be sufficient to prevent our mingling more than can be avoided with the world.

After the children had left the room, and we were alone, he repeated several prayers, particularly one for the spiritual welfare of our children, ending, "Enable us to teach them Christ, and Christ crucified. Enable us to conduct them to the foot of the cross, and there to present them and ourselves." He then repeated several texts, ending with that one, "Him that cometh to me, I will in no wise cast out." He observed, "That is a blessed text, sent us for our comfort,—and, blessed be God, it has comforted me." He thanked God for his mercies, and had a deep fear of ingratitude. Sometime since, he told me, that one bad symptom of his disorder was lessened: "What a blessing!" said I. "Indeed it is a blessing," he quickly replied, and added, "I did not think, till you had said that word, of thanking the Lord for it. What an ungrateful wretch I am!" Very frequently after that did he complain of his ingratitude, and of his utter unworthiness of all God's mercies. He advised all his friends to give up the world, and to devote their talents and time to the service of the Lord.

He continued repeating, in a low tone of voice, "Our Saviour,—Our blessed Saviour,—I am the way, the truth, and the life;—though I walk through the valley of the shadow of death, I will fear no evil;"—the last words of the verse,—"*thy rod, and thy staff, they comfort me,*"—he repeated slowly, as if pondering on them, gave him inexpressible comfort. The tone of deep feeling with which he uttered the words, "*wretched sinner,*" penetrated my inmost soul. To see one who has been, and who is, so devoted a servant of the Lord, so abased, so completely laid in the dust, in his own eyes, was to me a most affecting proof, how entirely his mind was renewed by Divine grace.

Thursday, Feb. 26. I read to him 1 Cor. xiii; he said, "Charity and love will last to all eternity." Few exceeded him in charity, in the enlarged sense of the word. He always endeavoured to put the best construction on every one's actions. If any were blamed, he would try to discover some palliating circumstance; or else say, we did not know the motives which influenced them. If the actions were such that even charity could not hope that there were any circumstances to diminish their guilt, he would then say, "Who maketh us to differ? I might have done just the same."

I remarked, that one of his greatest mercies was, his being enabled to cast himself, for life or death, entirely into the hands of the Lord, and that all care and anxiety were removed from his mind, "It is all of grace," was his answer: "of myself,

I should be murmuring and impatient all the day long. I will rejoice in the Lord my God; he fills me with joy unspeakable;—he will deliver my soul from death, he will wipe away all tears from our eyes." All this was said with many pauses,—low,—as if he were thinking, and as if those thoughts filled him with inexpressible happiness. He said, he was convinced of the truth of the remark of a revered friend, That we should sing louder praise to the Lord, for our afflictions, than for our other mercies, when inhabitants of the New Jerusalem.

Some months since, he used to say to me, "I do not grieve for myself, my dear, I only grieve for what you suffer on my account." He does not now grieve, nor does he seem to have the shadow of doubt or anxiety remaining. He would sooner doubt of its being light at noon-day, than that the Almighty will not make good his promise of support and comfort to the afflicted in the hour of trouble.

March 1. Yesterday he saw all the dear children, and was pleased with little Henry's improvement in walking. He had much conversation with my mother on religious subjects. In the evening he listened with great pleasure to many hymns, which I repeated to him: he was particularly struck with that of Doddridge,

"When on the verge of life I stand,
And view the scene on either hand,
My spirit struggles with my clay,
And longs to wing its flight away."

When I came to the 3rd. verse,

"Come, ye angelic envoys, come,
And lead the willing pilgrim home;
Ye know the way to Jesus' throne,
Source of our joys, and of your own;"

he lifted his eyes and hands to heaven, and said, that these were also his feelings. "In future times," I said, "when I am praising God, what a blessing it will be to think, that you are occupied, my dear, in raising hallelujahs in the presence of the Lamb of God." "O, delightful indeed!" he replied, "that such a wretched sinner should have such a hope; but 'the blood of Jesus Christ cleanseth from all sin.'" He then went on to say, "What a blessed, blessed sickness this was to him, marked with so many, many mercies;" he added, that from our affections being so wound up in each other, and from our living in such complete retirement, we were particularly in danger of becoming too fondly attached, and of forgetting the heavenly inheritance, which should have the first place in our hearts. Whether our minds are fixed on earthly objects, or completely engrossed by domestic affections, the sin must be equal in the sight of a jealous God.

March 15. He was the subject of painful spasm. I whispered, "The Lord is with you, my dear;" "God will bless us both," he quickly replied. He went to sleep, and when he awoke, I said to him, "You will soon be happy." "What?" he asked, not appearing to understand me. "You will soon be so happy in heaven, my dear," I replied. His whole countenance was illumined with celestial joy, and he answered, "O, shall I? Come, Lord Jesus! come quickly! I long to be with thee! Come, Lord Jesus!" He then asked that the last chapter of the Revelations might be read to him.

Late in the evening, his medical attendant said, in reference to his food, "Is there any thing which you particularly desire?" "Nothing, thank God," he replied, "but that the blessing of God may be on us all, to lead us to the cross of Christ, that we may have forgiveness of our sins. Jesus is the only Saviour; through him alone we can get to heaven. Mr. M., he is the way, the truth, and the life; those who do not trust in him, will make shipwreck at the last."

I said to him, "I hope it may please God, that you shall have no more pain." "I hope so too, my dear," he replied, "but the will of the Lord be done." I asked him, after a severe fit of the spasm, whether he was happy. "O quite happy, quite comfortable, thank God for it," was his reply. Seeing me in tears, he shook my hand, and said, in the most feeling manner, "My God! and thy God!" I then said, "How much happier you will soon be in heaven, my dear." "O yes," said he, "with my Saviour, and my God. I am now so happy, so very happy, you cannot conceive how happy; so are you, I hope, my darling L—" "O yes," I replied, "we do not grieve as those who have no hope." He then asked for his brother, and said, he hoped they should meet in heaven.

He turned to his medical attendant, and said, "Mr. M—— is very kind, but he can do nothing for me but with the blessing of God. God is over ever thing."

He looked round on those who were in the room, and said, "My dear friends, I love you all very much; I thank you for all your kindness. I wish I could hold all your hands. I love you all much, and hope, through the mercy of God, we may meet in heaven."

He held my hand, but did not particularly address me. I said, "Do you know me, my dear?" "Know you!" he exclaimed, "my blessing!—my * *! I hope I shall always know you, unless it should be the will of God that I should not, and then, you know, it will be the best I should not."

Sunday, March 7. He saw little Henry that morning, and blessed God for allowing him to see the dear babe once more.

In the night, by the movement of his lips and eyes, we could perceive that he was in prayer continually. He took my hand, and lifted his eyes to heaven, as if in prayer. He repeated this several times.

Imagining, by his countenance, that he was suffering, I asked him if any thing was the matter.—"Nothing but what is right, my dear," he answered. In a minute his countenance returned to its usually placid state. He went to sleep apparently about five in the afternoon; his pulse became feebler, till, about eleven o'clock, he sweetly fell asleep in Jesus, we humbly trust, to enjoy everlasting happiness in the bosom of the Saviour.

SANDWICH ISLANDS.

JOURNAL OF THE MISSION.

The missionaries were responsible by agreement, for the port charges at Hanaroora; but the king generously remitted them. A copy and translation of his letter on the subject to Captain Clasby, is here given.

E Capt. Clasby.

Eo.—Aroha oe. Eia kau wahi olelo ia oe.

Maitai no oe i kou haavi ana mai i ka kumu hou.
Aole oe e uku i ke ava a ore akahi. Aroha ino oe.

RIHO-RIHO I—i.

To Capt. Clasby.

Sir,—Love to you. This is my communication to you. You have well done, that you have brought hither the new missionaries. You shall pay nothing on account of the harbor. Nothing at all.—Grateful affection for you.

RIHO-RIHO I—i.

In like manner he very honorably remitted the port charges of the vessel that brought Mr. Ellis and family some months since, and also of the *Enterprise*. This then is the third remittance of the kind, which, in a young ruler so much in love with money, speaks more than many words without a sacrifice.

Ancient Customs.

May 10, 1824. Another scene in commemoration of the late king's death has occupied the attention of the people to-day. Though acquainted with the preparations, yet, on account of our own important duties, we were not at leisure to witness the splendid exhibition. Some of the particulars illustrating an ancient national custom which may soon be entirely laid aside, deserve perhaps a record. Several splendid processions paraded through the village, and the songs and shouts of the multitude reached even to the mission house. Some of the queens' dresses consisted of 60 or 70 yards of silk and cloth, part of which was borne up by their attendants. The king and suite paraded on horseback. Kamamaloo, dressed in ancient mode, rode high above the heads of the multitude upon a large new whale boat, lashed firmly on a rack of poles 30 feet in length by 20 in breadth, borne on the shoulders of 70 or 80 men. The boat was overspread with imported cloth, then loaded with a large quantity of native *tapa*, Kahalaia carried over her a large elegant canopy. Karaimokoo and Naihe in scarlet cloth girdles attended the queen, standing on the moving scaffold, and bearing lofty and imposing *kahiles*.

Much in the same manner as the favorite queen, two others, Kinau and Kekauonohe, were borne each along on a large double canoe, rigged like the boat of Kamamaloo. The young prince in a scarlet silk maro, and feather tippet, and the young princess in a native habit were carried in a manner somewhat similar, but on a carriage of different construction, consisting of four high post Canton bedsteads, joined end to end, and lashed on transverse poles, having a light awning over the whole, and several glass lamps suspended from the tops of the bedsteads. This newly invented travelling tent, if it may be so called, was constructed to honor these juvenile rulers, who are thus allowed to ride in state on the necks of the people. Two chiefs, Kaiku, and Kekekini, stood on the poles that supported the bedsteads, each bearing over the prince a lofty *kahile*. After this procession, two old and high chiefs, Kaikioeve their guardian, and Urame-hei-hei their step-father, came, in the character of servants, one bearing a calabash of fish and a calabash of poe, and the other a calabash of poe, and a dish of baked dog for the refreshment of these honored children. Though the prince is heir apparent, yet the prin-

cess is equally honored. No nation on earth perhaps allow females a higher proportionate rank. In another ceremony, the queen, loaded with an enormous quantity of native *tapa* partly wrapped round her body, and partly borne by her attendants, came into the open area before Kaahoomano's house, and spreading it down upon the mats, took her seat, having a canopy held over her head, and two superb *kahiles* standing near, gently nodding in the breeze; and there received the homage of several hundred females on two sides of the area singing in response their national songs according to ancient custom.

Pauwahi, who received her name in consequence of a conflagration at the close of the ceremonies, committed to the flames a large quantity both of native and imported cloth, which she had worn and used during the day. One side of the walls of the fort was overhung with cloth.

In these exhibitions, and on other occasions among the people there is a most singular combination of the grand with the ludicrous, the beautiful with the ugly, the admirable with the disgusting, order with confusion, splendor with debasement, such as could scarcely be found in any other part of the world:—as for instance, a company of stately warriors with the superb *mahiale*, or lofty feather helmets, on their heads, and long splendid feather cloaks hanging from their shoulders to their feet, contrasted with a group of females patrolling the ramparts armed with muskets—the grand imposing *kahiles* and canopies attending the chiefs of the nation in their best attire mounted on a moving scaffold, while a group of half naked, noisy and dirty servants throng their way; the king riding on an unmanageable pony, and his guard running in disorder to keep near him: The show of the *hudahuda*, with the filthiness of their songs and conversations;—these are some of the points of contrast in which the motley group might be viewed.

11. A number of the people this morning, not aware that the Sabbath had arrived, were employed about the trifling things used yesterday in the exhibition, but when reminded by Mr. Ellis that the duties of the sanctuary demanded their attention, they left their work and prepared themselves for church.

Anniversary of the London Missionary Society celebrated.

14. Joined with Mr. Ellis and with the people in celebrating the anniversary of the London Missionary Society. The people assembled at the usual hour at church. Mr. Bingham opened the meeting by singing and prayer. Mr. Ellis preached from Dan. xii. 4. "*Many shall run to and fro, and knowledge shall be increased:*" giving to the people an account of the origin and labors of the Society—the effects of missionary labor—the design of the missionary here to increase true and divine knowledge among them, and encouraging them to hope, that they themselves, now receiving the Gospel, would ere long be engaged in the laudable efforts to impart it to the destitute who know not God.

At an evening prayer meeting of the mission on the same occasion Mr. E. gave us a brief history of the Society under whose patronage he has the happiness to be employed; and a more particular history of the labors and success of the mission in

the Society Islands; of the order, peace, integrity, improved condition, and happiness of the natives; their desire to possess, to read, obey, and diffuse the word of God; and their truly liberal contribution to the London Missionary Society, *which are now equal to the annual expenses of that mission.*

16. Mr. and Mrs. Stewart, and Mr. and Mrs. Bingham, visited the king and queen, and Naihe and Kapiolani, and were very kindly received.—The latter took tea with us last evening, and when she saw little else on the table than bread and tea, rallied us very pleasantly, and sincerely pitied us because, she said, we had many mouths and but little food.

LETTER FROM MR. BISHOP.

An extract of a letter from Mr. Bishop to the Assistant Secretary of the Board, will shew the general state and prospects of the mission three months later than any of our published accounts, that is, till the middle of January of the present year.

We are still going on prosperously in our work, "having obtained help of the Lord." On the last Sabbath our congregation was enlarged to a much greater number than ever attended before, in consequence of the observance of the day being enjoined by the king. We expect, likewise, that it will continue to increase for several successive Sabbaths, and we find that the more they attend the more willing they are to continue the practice. It is a matter of gratitude to the Great Head of the Church, that we have not first to labor in pulling down the temples of superstition ere we can find materials to build up the temple of the living God. In this respect we are privileged above our brethren in the Indies. Here the work of destruction was prepared by the Lord to our hands, and we have only to go forth and collect together the scattered fragments, and mould and shape them into a new edifice, on which it is our desire to inscribe "HOLINESS TO THE LORD." But though we are thus favored; in another respect, we labor to a disadvantage. The people are here entirely rude, without any knowledge of the arts, or sciences, without any standard of morals, without any mental culture, and with scarcely any conscience of right and wrong, as right and wrong are regarded by the Supreme Being. Tell them that such an act is sinful, and they will assent to it readily, but will not seem in the least to know what is meant by a sin against God. In fact the common people neither have or desire to have any opinion or will independent of their chiefs, to whom they pay the most implicit deference, and whom they consider as incapable of a wrong action. It is for this reason that we pay a particular attention to the instruction of the chiefs, that through them we may obtain access to the people. If this course were not pursued, our labor would be in vain in attempting to arrest the attention of the common people.

CHEROKEE MISSION.

The Corresponding Secretary, while on his late visit to the missionary stations of the Board among the Indians, spent four or five weeks in the Cher-

okee nation, attending to various details of business, pertaining to the different stations. It had been the opinion of the Prudential Committee, for a considerable time, that the objects of the Board would be promoted by diminishing the number of persons residing at Brainerd, and expending more missionary labor at the smaller stations. To accomplish this end, it was necessary that there should be a new assignment of duties to a large part of the missionaries, and assistant missionaries, now attached to the Cherokee mission. In conformity with the views of the Committee, the following assignment was made, after considering the claims of the different stations, and the health and other circumstances of the missionaries, viz.

Mr. Hoyt and Mr. Ellis to reside at Willstown.

Mr. Chamberlain's family to reside at Willstown. He will be principally employed himself as an evangelist, in making the circuit of the Cherokee nation.

Mr. Potter and Mr. Butrick to spend some part of their time, alternately, in evangelical labors at Brainerd and in the vicinity.

Mr. J. C. Elsworth to return to Brainerd, and his place at Haweis to be supplied by his brother, Mr. Frederic Elsworth.

Dr. Butler to reside at Creekpath, and teach the school there.

Messrs. Dean, Parker, Blunt and Hemmingway to remain at Brainerd.

Mr. Hall to remain at Carmel, and Mr. Proctor at Hightower.

Mr. Vail and Mr. Holland to reside at a new station, about 25 miles N. E. of Brainerd.

Mr. Elsworth will teach the boys' school, and superintend the secular concerns at Brainerd; and Miss Sawyer will teach the girls' school.

CHOCTAW MISSION.

The Corresponding Secretary, in the course of his late journey, visited six missionary stations in the Choctaw country; viz. Elliot, Mayhew, Bethel, a school at Mooshoolatubbee's, a new station called Bethany, and another near the old Natchez road, within two miles of Capt. David Folsom's. These places are mentioned in the order, in which they were selected as fields of labour. Dr. Pride, his wife, and Miss Thatcher removed to Bethany, about the middle of May; and Mr. David Wright to the place near Capt. Folsom's, toward the close of that month. Schools were probably commenced, at both these places, soon afterwards.

During last spring, there was an unusual seriousness at Mayhew; several persons became hopefully pious; and others were thoughtful, inquiring and anxious. Mr. Kingsbury has recently forwarded the following account of this visitation of mercy, in a letter addressed to the Corresponding Secretary, and dated June 16, 1824.

My very dear Sir,

I shall endeavour, at this time, to give you a few particulars, relative to the revival of religion, that was experienced at Mayhew during the last spring.

In this region of spiritual darkness and death, where there is so much to exercise the patience and faith of those, who are endeavouring to dispel the moral gloom, and where there is so much to show us our entire dependence on the Holy

spirit, it has been peculiarly refreshing to witness some of his gracious influences.

About the middle of December, some of the female scholars manifested an unusual spirit of inquiry on religious subjects. Many interesting questions were asked their teacher, relative to their situation after death. A weekly prayer-meeting was commenced Dec. 27th for the express purpose of praying for the influences of the Holy Spirit upon the children of the schools.—The importance of a revival of religion in our family was felt by a number of the brethren and sisters. Still there was not generally, a deep and thorough conviction of the necessity of importunate and persevering prayer for the salvation of sinners. A spirit of prayer, however, appeared to increase; particularly during the month of February. The state of feeling among our hired people, and the female scholars, became daily more interesting. While things were in this state, we were visited by two preachers of the Methodist connexion. They preached several interesting and animating discourses, which produced an unusual excitement. One of them was with us a number of days, and at different times.

On Sabbath evening March 7th, after a discourse by the person last referred to, there appeared an unusually great anxiety, in the minds of a number, for the salvation of their souls. The attention continued through the week. Sabbath the 14th, there was increasing evidence of the special operations of the Holy Spirit. Two or three gave evidence that they had passed from death into life. Monday the 15th was an interesting day. The prayer meeting, in the evening, was very solemn. An united and extraordinary spirit of prayer for the salvation of sinners was manifest. A number appeared deeply sensible of their guilt and danger. During the two following days, two of our hired men, who for several days had been in great distress in view of their sins, were enabled to cast themselves on the Saviour, and found rest and peace to their souls.

For a time most of the female scholars appeared to be the subjects of religious impressions.—But with respect to the greater part of them we have reason to fear, that their impressions have worn off, without producing any permanent change of feeling or conduct. Two or three give evidence, that they have been born into the kingdom of the Redeemer.

Three white men, who labour for us, and two black women who are employed in the kitchen, and one white man, a neighbour, who has also lived much in our family, have been received to the fellowship of the church. We bless the Lord for what we have experienced, though it has been comparatively but the day of small things.

It may not be improper here to remark, that one thing, which has appeared to have an unhappy effect, was the very great excitement of animal feeling, which was produced soon after the attention commenced. This excitement did not appear, in many instances, to be so much from the apprehension of divine truth, as the effect of mere vehemence of manner in the speaker, who, on several occasions, addressed them. And as it did not arise from a view of divine truth, so it was not attended with a proper sense of guilt, or desert of punishment. In the cases, where the subjects obtained a hope, there appeared a good degree of

clearness, in their apprehension of their own characters, and of the way of salvation.

It is gratifying to be able to state, that the seriousness has not been confined to Mayhew. One or two families in the neighbourhood, and two or three at the distance of 25 or 80 miles, have shared more or less in its influence. One instance I will mention.

Mr. M. a white man, who has a Choctaw family, and several children in the school, had very serious impressions; as had also his wife and daughter. Towards the last of April, he came to spend a Sabbath with us, hoping that some good word might be spoken to the relief of his distressed soul. On Monday morning he left us with a sorrowful heart. As he was going home, he had an overwhelming sense of his situation as a sinner. He thought he was lost without remedy. In this situation, he exclaimed, in the anguish of his soul, "O Lord, have mercy on me!" He cast himself on the mercy of the Saviour. Here his soul was delivered, as we hope, from the bondage of sin. He went on his journey, hardly knowing whither he went. His communion was with God. On reaching home, he embraced his family as he had never before done. A neighbour who came to his house, and conducted in an insolent manner excited no emotions of anger; though, a few weeks before, he would have come at the peril of his life. All his acquaintance acknowledge the change which he has experienced. In his own language, "the Spirit of God met with him in the wilderness, and tore his proud rebellious heart all to pieces." His inquiry now is, "Lord, what wilt thou have me to do?" He could not rest, until he came back to spend the next Sabbath with us, and to tell us what the Lord had done for his soul.

This man was born in Ireland, is near 60 years old, and has passed through many scenes of uncommon peril. He was one of the two hundred, who escaped the slaughter of St. Clair's defeat, when about 1200 of their comrades were either killed or wounded. In Kentucky, himself and a companion had twelve guns discharged at them, by Indians who were lying near them in ambush. His companion fell; he escaped. How signal has been the mercy of God, in conducting, by his unseen Providence, this aged sinner, through so many perils, that, when covered with grey hairs and tottering on the brink of the grave, he might here in the wilderness, obtain pardon through the blood of Jesus, and an inheritance among those who are sanctified.

Sometimes we hear such conversations as the following. A woman, a neighbour of ours, who speaks English, told one of the female members of the family, that she never heard preaching, until she heard Mr. K. that once she did not know there were good and bad people, but supposed all were alike: that she used to do a great many wicked things, such as swear and break the Sabbath, but now she tried to be good. She was asked how she formerly supposed the trees, water, sun, moon, and stars came. She supposed they grew; and had no idea of a God. I asked if she had ever heard of Jesus Christ. She said Mr. — told her about him. She was then told of the example Christ had set us to pray—to which she listened with great attention. A few such instances encourage us to hope, that our labour will not

be wholly in vain. Yet we must expect to labour long, and under many discouragements, to accomplish a little good. This is often and perhaps generally, the course of God's Providence, with his children in this world. Almost daily experience teaches us, that trials and disappointments await us. We would only ask for patience, submission and humility, to wait continually on the Lord, and be willing that he should direct our steps.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, AUGUST 14, 1824.

IMPORTANT SALE OF BOOKS.

Messrs. Howe & Spalding of this City, intending to decline the Bookselling business, propose selling at auction "their entire stock in trade, consisting of a valuable and extensive collection of Books in the various departments of Literature."

The sale here proposed is one of the most important of the kind ever made in this country, and presents a fine opportunity to students, to professional men, and to the public generally, to make selections. The sale commences at the store of Messrs. H. & S. on the second of September next, at 10 o'clock, A. M.—Catalogues will be printed and sent to those persons who may order them.

The Treasurer of the American Education Society acknowledges the receipt of \$354 97 in the month of July.

The Treasurer of the United Foreign Missionary Society acknowledges the receipt of \$1047 60 in the month of June.

Eight Thousand Dollars have been subscribed in Burlington, Vt. to assist in the erection of a new College edifice.

Great Osage Mission.—There are in the school at this place twenty-two Indian children and youth. There is a fair prospect that the school will increase, and the mission family is well.

At the celebration of the fourth of July in Cincinnati, Ohio, the children of the Sabbath Schools, more than thirteen hundred in number, formed a procession, which was preceded by a number of citizens. The larger scholars bore the standards of their respective schools, and the whole body, after marching through some of the principal streets, heard in the First Presbyterian Church, an Address from the Rev. Mr. Wilson.

The Corner Stone of a new Presbyterian Church was laid in Canal-street in the City of New-York, on the 4th instant. A prayer was offered by the Rev. Dr. McMurray, and Addresses made by the Rev. Mr. M'Cartee, the Pastor of the Church, and by the Rev. Dr. Rowan.

Two young men, alumni of Brown University, are now in Europe, and have made a donation to that institution of many valuable works, among which are the anatomical plates of Cloquet, consisting of two hundred and forty engravings of folio size. These gentlemen have also forwarded additions to the Chemical and Philosophical apparatus.

ACADEMIC RECORD.

The annual Commencement of Columbia College in

the city of New-York, was held on the 3d inst. The degree of Bachelor of Arts was conferred on twenty-three and that of Master of Arts on six persons, Alumni of the College.

The honorary degree of Master of Arts was conferred on the Rev. Levi S. Ives, Rev. William A. Clark, James Cooper, and James K. Paulding.

The degree of Doctor of Laws was conferred on Thomas Addis Emmet, of New-York, Langdon Cheever of Philadelphia, and Daniel Webster, of Boston; and the degree of D. D. on the Rev. Mr. Herzeliuss, Principal of the Hartwick Institution, Otsego county.

The Commencement of Union College in Schenectady, N. Y. was held on the 23th ult. Seventy-nine were admitted to the Degree of Bachelor of Arts, and seventeen Alumni of the College, to that of Master of Arts.

The honorary degree of D. D. was conferred on the Rev. William Rafferty, Principal of St. John's College Maryland, Rev. Lucius Bowles, Fellow of Brown University, R. I. Rev. Ernest Herzeliuss, Hartwick, N. Y. and the degree of LL. D. was conferred on Mr. John Griscom, of New-York.

The degree of A. M. was conferred on the Rev. Lewis Leonard, of Albany, Rev. Samuel Luckey, of this city, Rev. Mr. Prentiss, of Athens, N. Y. Rev. Wm. A. Clark, of New-York.

The Commencement of Transylvania University in Kentucky, was held on the 14th ult. when twenty-four were admitted to the degree of Bachelor of Arts; ten to that of Bachelor of Laws, and forty-six to that of Doctor of Medicine.

The honorary degree of Doctor of Laws was conferred on J. J. Crittenden, of Kentucky, and Edward Livingston, of Louisiana.

The Commencement of the University of Pennsylvania was held in Philadelphia on the 26th ult. Fourteen were admitted to the degree of Bachelor, and thirty-four to that of Master of Arts.

The honorary degree of A. M. was conferred on the Rev. Joseph Spencer, Professor of Languages in the Carlisle College, and the degree of D. D. on the Rev. Henry A. Muhlenberg, of the Lutheran Church in Reading, Pennsylvania.

The Commencement of Alleghany College was held at Meadville, on the 7th ult.; one young gentleman received the degree of A. B. and four that of A. M. We have not heard how many received the degrees of D. D. and LL. D.

At the annual Commencement of the Western University of Pennsylvania, held in Pittsburgh, on the 30th ult. the degree of Bachelor of Arts was conferred on six persons.

WILLIAM AND MARY COLLEGE.

Considerable effort, or show of effort, is made in Virginia to restore the College of William and Mary, at Williamsburg, to its former greatness. To effect this measure, a Committee of the Board of Trustees have passed a number of resolves. One of these (if our memory serves us aright, for we read them in a newspaper a week or two since) recommends the repeal of the law requiring students to give evidence when called to do so by the Faculty of the College. A singular measure this, to secure the prosperity of a Literary Institution! If the statutes of the University are good and wholesome, it is manifest they ought to be observed; and students who violate them should of course receive the prescribed punishment.

state of the country where they are, and the partial arrest and examination of Messrs. Fisk and Bird. The following information of a more recent date will be read with interest. It is an extract of a letter from Rev. Mr. Bird, to a female friend in Guilford, dated

JERUSALEM, Feb. 21, 1824.

Dear Mrs. B—,

From this City, so dear to every disciple of Jesus, my thoughts turn back every day upon my native land, and the beloved friends that I have left. It is delightful to ascend and walk the slate pavement which constitutes the roof of our house, and gaze on the Mount of Olives, the hill of Zion, the vallies of Kedron and of the Dead Sea, while at the distance of a stone's throw, stands the church which probably covers the ground, where was completed the glorious work of man's Redemption. But when we would call for some kindred spirit to come and enjoy the scene with us, alas they are not. The heavenly dove seems to have left this devoted city to its own chosen ruin, and fled to the favored regions of the west. With the iron scèptre of the false prophet the Lord is threshing the people in his anger. The Mussulman ascending the tower of his mosque, looks down with a sort of triumph and contempt upon the tomb of Jesus, and calling his people to their heartless worship, insults those agonies which are the hope of Christendom. You may often imagine how gratifying it would be to have daily before your eyes these natural objects which assure you of the truth of evangelical history, and which will not suffer to escape from your memory, the price paid for your redemption. You may sometimes think you would say, in similar circumstances, "this is my rest forever, here will I dwell, for I have desired it;" but, except for the salvation of souls or some other powerful motive, when you should hear "the voice of the enemy," and see "the oppression of the wicked," you would say, "O that I had wings like a dove." The name of the English nation, fortunately for us, is held in high respect. Since Bonaparte was chased out of the country by Sir Sidney Smith, the people seem to have felt something like gratitude towards their deliverers, and the English receive more marked attention than any other foreigners. As we are under English protection, we are tolerably secure, so long as peace remains between the two countries. Our situation, with all our exposures, is far preferable to that of native subjects, whether Christian or Turkish. Our mission, so far as it relates to the Christian population of the country, has scarcely had a single direct impediment; as yet, thrown in its way by the Turks. A few days ago, Mr. Fisk and myself were brought before the judge and governor of the city, on suspicion, but were set at liberty the next day, without any thing being found against us "worthy of death or of bonds." The accusation was, that, on the authority of the Romish Christians here, the books we were selling (the Bible) were neither Mohammedan, Jewish, nor Christian. So you see that, like all other missionaries, with Paul at their head, among the "perils" of which we have to speak, are those "among false brethren." Since this event, however, our books have had a rapid sale, so that in the four days from its termination, we have distributed more of the Holy Scriptures, than in the six months which preceded.

whether of rebuke, of suspension, or of expulsion. But how shall they be convicted? These honest Trustees reject the only evidence which can ordinarily be obtained. The disorderly must therefore be allowed to remain, or be condemned on suspicion. We expect that the proposed measure will not answer the expectations of its projectors.

The same Committee express the greatest confidence in the talents and assiduity of the Faculty of the College. They quote from the "Family Visitor," an article respecting the President, which originally appeared in the "Enterprise."

The city of Williamsburg has been frequently scandalized by the exhibition of her President riding through the streets, all-booted and spurred for the chase, sounding the horn and making the "welkin" ring to the great annoyance and chagrin of the inhabitants, like another Napoleon followed by a train of dogs all vying with each other in the loudness of their notes, and all eagerly anxious with the President to pursue with rapid course the meanderings of the astute Fox, or start from the covert the timid fallow deer. Exhibitions like this through the streets of Williamsburg, are almost of daily occurrence at the particular season of hunting, and several students have indignantly declared, that the eagerness of our modern Nimrod for the chance would frequently betray itself by a most impatient precipitation, when engaged in the important duties of his office! Such conduct as this, emanating from the President of an institution, which has fostered and given impulse to the towering minds of a Washington, a Jefferson, a Wythe, a Monroe, a Thomson, a Randolph, a Tazewell, a Taylor, a Johnson, a Stanard; an Institution, from whose ranks have radiated, like the solar beams from the dazzling orb of day, almost all the distinguished men of our country; such conduct, I say, is well calculated to cover with disgrace, and to blot forever from our records every vestige of her former greatness."

The "Family Visitor" also states that, "among the studies pursued in the College, as enumerated by the Committee, no mention is made of the Latin and Greek languages." The writer in that paper would not however assume the fact that these languages constitute no part of the course, or that an acquaintance with them is not a requisite for admission," but says "it is possible every student selects his own course of study, and his own mode of pursuing it; that one studies the Classics, another the Mathematics, a third Chemistry, and a fourth Law or Medicine; that all depend more on Lectures than on Text books; and that after one or two years study without order and without profit, the education is considered complete, and the young man is ushered into the world as Master, not only of the Arts, but of the Sciences."

Who will not believe that William and Mary is about to eclipse all other literary institutions? Although we shall not strenuously maintain this point, there is another concerning which we have no doubt. With students whose fellows cannot bear witness to their ill conduct; with students in the printed list of whose studies the "Classics" have no place, and with a President of the habits above described, William and Mary is in a way of becoming the best deer or fox-hunting establishment in either hemisphere.

PALESTINE MISSION.

Some anxiety has been awakened for the safety of our missionaries at Palestine in consequence of the distracted

ANGLO CHINESE COLLEGE.

This institution is under the patronage of the London Missionary Society, and is established at Malacca, the capital of a country of the same name lying in India, beyond the Ganges. The advantages of Malacca for a missionary station are very great. The peninsular form of the territory gives it great commercial advantages, and the Malay language which is there spoken is not only understood in various parts of the continent, but in many of the islands, and for generality of use is said to be in India, what the French language is in Europe. Induced by these considerations, the London Missionary Society in 1815 selected Malacca as a missionary station, and the proceedings of the late Dr. Milne and others of their missionaries have held a distinguished place in missionary transactions.

Malacca however has been particularly known as the place where the Scriptures in the Chinese language have been published, and where a Chinese College has been established. An account of this institution, and of the labours of Dr. Morrison, which will, probably at no distant day, have an extensive influence upon the Chinese, can hardly fail of being acceptable to our readers.

The College has been much indebted to several ladies and gentlemen, both in England and China, who have given liberal contributions to it, for which, as President of the College, Dr. Morrison returns his sincere thanks. These contributions have helped to defray the expense of the College buildings, and have supported on the foundation several Chinese youths ever since the year 1819. By the latest accounts, there were in the College about 20 native Chinese students from ten to twenty years of age. One Chinese who studied in the College under the late Dr. Milne, has been ordained to the office of an Evangelist in his own country, and has himself baptized his wife, and had his son baptized. This man is about 40 years of age, and his sincerity is the more probable from the circumstance of his having two or three years previously to his adopting these measures, endured imprisonment, scourging, and the loss of his goods, on account of his profession of Christianity.

At the College the native youths study Christian Theology daily, under a Chinese professor, the Rev. D. Collie, who makes the Chinese Bible the foundation of all his instructions. They read also, English religious books, and during Dr. Morrison's visit to the College in 1823, they committed to memory some of the collects in the English prayer-book, the metrical paraphrases of the Scotch church, &c. At morning and evening prayers they sing a hymn in the Chinese language, and have read to them, with Bibles in their hands, by one of the Chinese masters, a chapter in the Chinese version of the sacred Scriptures, which is commented on by the professor.

The Chinese printers of the Scriptures and other religious books, under the superintendence of the professors, come into the college hall at morning and evening prayers, and attend to hear a sermon, or exposition of scripture in Chinese, on Sundays; and to these hearers are added sixty or eighty charity scholars for whose education the London Missionary Society pays.

The principal of the College, the Rev. J. Humphreys, and the Rev. D. Collie, visit the schools and Chinese villages in Malacca, accompanied

by native readers of Dr. Milne's Chinese village sermons and other tracts.

The Senior students, attended by the junior boys, meet on Sunday evenings in the principal room, and themselves engage in prayer, part *memoriter* and partly *extempore*, agreeably to practice originated by Dr. Milne.

There is a Native Roman Catholic Chinese who is acquainted with Latin, now at the College translating into Chinese *Stockii Clavis Sacra*, the use of Chinese Missionaries. A few of the senior native students are intended for undermasters in the College, and teachers of schools; as we pray and hope, preachers of the Gospel to their own countrymen. A Missionary to the Chinese colonies, the Rev. Mr. Kidd, from the London Missionary Society, is directed to study one or two years in the Anglo-Chinese College. The brief statement will show to the friends of the Divine Redeemer, the direct bearing of this Institution on the diffusion of Christian knowledge; and it is open to all denominations of Christians from any country in the world. To facilitate the acquisition of the Chinese language in England, Dr. Morrison has taken to that country, a Library of original Chinese books, in every department of literature, to be lent out gratuitously to any individual in the United Kingdom, who may choose to attempt the acquisition of the Chinese language. It will only be required to deposit the estimated value of the book, till it be returned. In this Library there are about 10,000 Chinese volumes.

It is known to the public, that Dr. Morrison's Chinese Dictionary, in six volumes, quarto, printed in China by the Honourable East India Company, at an expense of 15,000*l.* sterling, is now completed: and by the aid of it and the book above referred to, some progress may be made in the Chinese language, without the aid of a native teacher, who however may be supplied at some future day, if the Christian public pay that attention to the subject which its importance demands.

As soon as necessary buildings can be erected the college will be removed to Singapore. This is a small island at the southern extremity of the peninsula of Malacca, containing a population of 10,000 inhabitants, among whom in 1819, a missionary was sent by the London Missionary Society. The island was taken possession of by the English in 1819.

The Missionaries, Humphreys and Collie write from Malacca, under the date of June 15th. 1823, that "the removal of the college to Singapore will open for them a wide field for the distribution of the Scriptures; as there are hundreds of native vessels which visit that port every year," and that the Scriptures can be sent direct to China, Cochin-China, and to all the Chinese settlements in the countries around and perhaps to Japan. They also state "we were lately visited by a number of Cochin Chinese connected with the government of that country, and they carried away with them many copies of the sacred Scripture, some of which may find their way even into the palace."

We will extend this article only for the purpose of stating a fact showing the willingness of God to bless efforts made for the extension of his kingdom. At the last meeting of the London Missionary Society, J. Butterworth, Esq. M. P. rose to second a resolution; he said he could not refrain from relating an anecdote which occurred to his memory on the present occasion. Walking

company with a friend, through one of the rooms in the Museum, some years ago, his notice was attracted by the sight of a young man busily employed in deciphering a Chinese manuscript; he inquired the object of such undertaking, and was informed that the person was going out to China for the purpose of acquiring a knowledge of the language, in order to translate the scriptures into that tongue, and thus sow the seeds of Christian knowledge. That young person proved to be Dr. Morrison.

NAVY CHAPLAINS.

We have long thought it desirable that some means should be taken to secure the appointment of pious men to the office of Chaplain in our navy. The Philadelphia Christian Gazette, has the following article on this subject.

The venerable preacher at the Mariner's Church in New York, stated on the last Sabbath, that several seamen going to the North Carolina, 74, now under sailing orders, had expressed an earnest desire to have a pious, devoted chaplain to accompany them. The terms "pious," "devoted," as applied to chaplains, may to some of our readers, appear superfluous, but they will be better understood when they are told, to the shame of our nation, that our navy has long employed and does now employ chaplains who are not men of God. It is a fact that representations have been made on the subject by seamen on board national ships, they have never heard from the lips of faithless stewards of God's mysteries, a single word of religious instruction. Ought this to be? Shall the poor sailor who stands in need continually of precept and example from his officers to encourage him in duty to his Maker, be deprived of both? How is religion scandalized by such conduct? What a fearful reckoning awaits the careless, careless chaplain, who sees the sailor shipwrecked on the rock of unbelief, when a word in season from his lips might have been blessed to his deliverance. The British are engaged on this subject, and are supplying their public vessels with pious chaplains, who care for the souls of their fellow men, and the consequences of this course will be seen, we trust, in a greatly increased number of godly minded sailors."

UNITED FOREIGN MISSIONARY SOCIETY.

Union Mission.—The school is in a prosperous condition, and the missionaries say, "on the whole, notwithstanding the calamities of the nation, the mission was never in a more prosperous state. God has smiled on the settlement, and blessed be his name."

An agricultural settlement has been formed in the vicinity of Union, and named HOPEFIELD; from this place, under the date of March 29th, 1824, the Rev. Mr. Chapman writes as follows:

After having previously, in several instances, conversed favourably on this subject, several Indians came forward, early in the autumn of 1822, and proposed to build them cabins at Union, and sit in the neighbourhood; but from the extent of this establishment, and the peculiar circumstances of the Indians, this scheme could not be encouraged. It was soon after resolved to form a new settlement four miles from Union. The illness of Mr. Donny, our interpreter, and some other circumstances, delayed the commencement of the settlement, until the first day of December

last. Br. Wm. C. Requa, Mr. Donny, and myself then began our operations.

Br. Montgomery also joined in these labours, and in attention to their language, as far as his feeble health would admit. Between this date and the nineteenth of February, we built a log cabin for the interpreter, and one for ourselves. Much time was also occupied in visiting the Indians at their encampment, counselling them concerning their late difficulties, and going with them to Fort Smith. On the 19th of February, Brother Requa and his wife, Br. Montgomery, and Mr. Donny commenced their permanent residence at this place; they were accompanied by Pau-hunk-sha, a respectable Indian and his family, who had declared that he would settle here when he saw us settled. He immediately commenced the building of a cabin. On the 5th of March Mr. Donny was joined in marriage to a native whom he named Mary. She appears to be a very respectable woman. On the 15th, Waushingah-lagena, (or beautiful bird,) with his two brothers-in-law, Sesah-monia, and Apesincweb, with their families, came to join the settlement. In taking this step, they, as well as Pau-hunk-sha, have been subjected to the reproaches of some of their degenerate countrymen; but they appear firm. Of the 24 acres which we design, with the Divine aid to cultivate this season, we have appropriated six to ourselves, and the remaining 18 was divided between the five Indian families, including the Interpreter.

The soil is a mellow loam, of the richest quality and the situation is so nearly in the neighbourhood of several salt licks, that the Indians easily supply themselves with meat, without material interruption to their labours. After measuring off the several lots, we began with the Indians, to fell the trees, and clear the land. The women and children unite in labouring with surprising vigour and perseverance. In addition to the constancy of the Indians in labour, it is pleasing to observe the regularity of their deportment, but especially to see with what interest they listen to the Gospel which has begun to be communicated by means of written sermons and prayers, without the continued interruptions of interpretation. It is also pleasing to notice their observance of the Sabbath.

Our present situation, in connexion with the Indians, affords us much greater facilities for the study of the language than we have ever before enjoyed. We are obliged constantly to converse with them concerning their business, and we daily spend a portion of time in translating discourses, prayers, &c. by the help of the Interpreter. In this way we are enabled to canvass words and sentences much more minutely, than we can do in rapid conversation.

CONDITION OF IRELAND.

At a meeting of a Wesleyan Missionary Society in England, an Address was made by Lieut. GORDON. This gentleman observed:

"That what he stated might not rest upon general assertion; he would give one example which had come under his own observation, not connected with any particular individuals, but which respected a section of country which occupied three days of his investigation in company with the High Sheriff of one of the counties. They went

out at eight o'clock in the morning to examine the state of the population, and began an itinerant survey of the different families. They commenced with the cabin nearest the spot from whence they set out; and the investigation was so awfully interesting, that it occupied them till the sun went down. They renewed it the next day, and on the third day in the same manner. In the course of all the cabins visited in these three days, there was not found one copy of the Scriptures, nor a book on the subject of the Christian Religion, which could convey any idea of the doctrines of Christianity. There was just as much ignorance in that section as there were people; there was not one individual who could give any account of Christianity in the vaguest manner, and this at a place not three hundred miles from that in which they were then assembled. It might give some idea of the moral state of the population of Ireland to refer to an annual assemblage of the peasantry, who frequented particular wells in the belief of deriving benefit from the supposed virtue of their waters. This was a specimen of a gross idolatry, which, if it did not lead them to worship stocks and stones, made them worshippers of wood and water. The only difference between these people and pagan idolaters was, that the deities of the latter bore in their appearance some resemblance to rational beings; but in Ireland they worshipped the elements and the productions of nature. He had been accustomed to calculate the numbers of persons collected together, and there was a gentleman with him who was also a military man; and both agreed that there could not be fewer than fifteen thousand persons at one of these wells which they visited. Both were anxious to witness the progress of the ceremony, and they took their stations near the well. The ceremonies commenced by the devotees drinking the water, and as soon as they had received a mouthful, they proceeded round the well on their knees, which were severely cut with the large sharp stones placed about it. He knew not whether the sight was most calculated to excite feelings of pity or of disgust. After that part of the ceremony was gone through, they crawled about fifty yards off to a high tree, and cut off a large slip of the bark, which was considered an infallible specific against every evil. The house would not burn where this bark was; the cow would not die; and in short, it was put in the place of that protecting Providence under which we all lived. After this they crept round the tree nine times upon their knees, muttering their superstitions. From the tree they went to a holy stone at a distance of about fifty yards, near which a broad flag was elevated upon two supporters. This was supposed to possess a virtue that cured all diseases of the back; and creeping under this stone was a certain remedy for all rheumatic pains, but especially when seated in the back. They then retired to an encampment about five hundred yards from the spot, containing about sixty-five tents, where the scene was entirely changed; and there a new account was opened with conscience; and feasting, drinking, and the most abandoned profligacies, were carried on till midnight. He calculated by his watch the number of persons who went round the well on their knees in a minute, and in the three days it amounted to upwards of eighty thousand persons! This scene was going forward

every day from six o'clock in the morning till six in the evening. This was one instance of Irish superstitions, which was calculated to let in a dim light on the moral state of the population of that country; and where was there a part of the world which appealed more forcibly to the feelings of the British public? And where was there a scene where its exertions were more demanded?

MISSIONARY INTELLIGENCE.

[Communicated chiefly at the Monthly Concert.]

In a recent number of this paper, we mentioned some of the circumstances attending the brief imprisonment of Messrs. Fisk and Bird at Jerusalem; and also that in four days after their release they sold no less than 170 testaments for nearly 60 dollars. This apparently favorable result of their temporary misfortune, while it relieved the anxiety of their friends in America, did not exclude it altogether.

A letter from Mr. Goodale dated Beyrout, March, 30, to Mr. Temple at Malta, informs that he had heard nothing recently from Jerusalem, and of course presumed that his brethren there were in a state of quietness; for had it been otherwise, they would probably have sent a messenger to Beyrout, to communicate the intelligence.—Mr. Jowet, literary representative of the Church Missionary Society, in a letter dated Malta, May 3, remarks that the circumstance created in his mind no disappointment and not much alarm.—He has had an opportunity to witness the manner of preaching and course of conduct pursued by the missionaries at Jerusalem, and states "nothing could be more quiet, harmless and unimpeachably correct."

A letter was also read from the students of the Dutch Missionary Seminary at Rotterdam, ten in number, to the students of the Foreign Mission School in Cornwall, which gives a more encouraging view of the state of vital religion in Germany, than we have been accustomed to hear in former years. Instances are not unfrequent, of the conversion of Jews and others whose case is usually regarded as hopeless. There are two other Missionary Schools on the continent of Europe;—one at Berlin, with twelve students, and one at Basle, with thirty-three.

Several interesting facts, many of them drawn from actual observation, were communicated by the Secretary of the American Board, in relation to the character of the Cherokee and Choctaw Indians. The following traits were mentioned as among the most striking.

1. Their fondness for eloquence, and possession of it in a high degree.
2. The mildness of their manners, in their general intercourse with each other.
3. Their love of war.

There are several speakers among the Cherokees and Choctaws of considerable eminence.—Eloquence seems, in many cases, to be almost a gift of nature. And it is remarkable that, with the disadvantages of an unwritten language, and an aversion to deep thinking, their orators should speak in a style above that of common conversation. Yet such is the fact.

As to manners and tone of voice, the Indians are peculiarly mild, at all times and on all occa-

sions except when intoxicated. Spirituous liquors make them perfectly insane. They are then dangerous. Happily there is reason to believe that intemperance is at present less prevalent among them than formerly. They have very few words of contempt in their language—*never scold*. The most deadly hatred is indicated by such mild language as this, in the usual tone of voice,—“we are not friends: we do not wish to live any longer.”—*Boston Tel.*

FOR THE RELIGIOUS INTELLIGENCER.

REVIVAL OF RELIGION.

The following account of the late Revival of Religion in North Lyme, is communicated in a letter from Dr. J. C. M. Brockway, to a friend.

Since the revival of 1818, in which the Rev. Mr. Nettleton successfully laboured in this place, there has been no particular excitement on religious subjects till the present time. The purely evangelical ministration of the word, which we have enjoyed under the Rev. Mr. Hawes, our Pastor, had evidently a powerful influence in preparing the way for this deeply interesting event. That many of us were, till the present revival, indifferent to the interests of eternity, is not to be ascribed to want of faithfulness in our spiritual guide, but must be attributed wholly to our own wilful blindness. In this spiritual harvest it is believed we have realized the fruit of seed sown with prayers and watered with tears. The commencement of this work became apparent under something like the following circumstances.

The Rev. Mr. Saxton, a successful evangelist, who had just closed his useful labours in East-Haddam and its vicinity, was invited by our Rev. pastor to make some special exertions in this society, and accordingly on Sabbath, the 18th April last, he preached to us from Luke xiii. 6—9. In the evening he preached a second discourse to a crowded auditory, and here the agency of the Holy Spirit was clearly visible—many were seen in tears. At the close of this meeting the indications were such that it was thought expedient to appoint an anxious meeting for Tuesday evening.—About 30 assembled at this meeting, most of whom professed to be firmly resolved to seek an interest in Christ, without delay. Under the present prospects, two or three weekly meetings were established in different sections of the society.—These meetings were attended by multitudes, some of whom perhaps had not been seen at a place of religious worship for years. The solemnity, stillness, and profound attention manifested on these occasions, contrasted with the noise and confusion, which by many are unhappily identified with religious zeal, made a favourable impression on the minds of some who were highly prejudiced against the cause. At this early period of the revival the attention of the people was becoming daily more fixed. It may be emphatically said that it was a thinking time. The excitement had not advanced far before it was ascertained that some individuals thought, (to use their own language) they had “found the Saviour,” an expression which it is conceived, will be well understood by those who have ever beneficially felt the influence of a revival of religion. Within one

week from this stage of the work, twenty expressed hope of having been put in possession of a new heart. The anxious meetings were now becoming crowded, and continued so through the excitement; seventy and perhaps an hundred were usually present. Here were seated side by side, husband and wife, parent and child, old and young, anxiously enquiring what they should do to be saved.

As one room was not sufficient to seat all who attended, those who were rejoicing in God their Saviour, were seated in another apartment by themselves. This circumstance was a source of trial to many, and whatever may have been my opinion at the time, I am now convinced that this separation operated as a powerful inducement with many to come out of the kingdom of darkness and distress, and follow their Saviour and friends to a kingdom of light and life. Here again the power of contrast was clearly seen and deeply felt; the holy joy which animated the countenances and warmed the hearts, and which was often expressed in songs of heart-felt praise, in the one room, tended but to throw a darker shade over the scene of distress in the other. The singing of the young converts in the hearing of the anxious, served to deepen their impressions, and the pious and happy feeling expressed in their songs of joy helped to discover to them (the anxious) how decidedly out of tune were their hearts, and how discordant their feelings. The meetings of the young converts were interesting and useful in comforting and establishing those who hoped with fear and trembling.

To say that all who attended on the means of grace used in this revival, were favourably interested, would be hazarding too much; but it may be said with safety, that the little opposition which may have been excited at the commencement of the work, soon ceased to manifest itself openly, if it did not cease to be; indeed it is questionable whether the influence of the opposition was ever felt by the cause or the labourers in the cause.—The measures adopted and pursued for the advancement of the work were proper and systematic, and the Rev. gentlemen appeared to walk hand in hand, in the incessant fatigues incident to a revival. I recollect it to have been remarked by Mr. Saxton, at the close of his active services with us, that he had never laboured more pleasantly with any clergyman than with our worthy pastor, and I doubt not, from personal observation, whatever may be the fact in regard to some clergymen, that Mr. Hawes felt no hesitation in taking an evangelist by the hand.

During the progress of this happy revival, which most certainly will not be soon forgotten, by many of us, about seventy have entertained a hope—perhaps fifteen of this number were from the south part of the town. One interesting particular however ought not to be omitted in a narrative of this work; out of the seventy who have or profess to have been benefitted, about twenty-five are heads of families. The revival has exerted a saving influence over the church and society. At the close of this spiritual harvest many felt an inclination to signify their attachment to Christ by a public profession of religion, and on Sabbath the 4th inst. in presence of God and a crowd of witnesses, 40 took upon them the vows of the Lord in uniting with the visible church.

North Lyme, July 28, 1824.

POETRY.

FOR THE RELIGIOUS INTELLIGENCER.

PARTING HYMN.

"They that go down to the sea in ships, they see the works of the Lord, and his wonders in the deep."

God of the winds, that gently breathe
When summer suns in splendour shine,
God of the storm, whose dark wings wreath
In anger o'er the foaming brine;

God of the waves, to form whose path
The mightiest billows meekly bend,
Whose light chain curbs their wildest wrath
To thee our lov'd one we commend.

God of the Soul! why should we fear
Thine offspring to thy arms to yield?
Why need we shrink tho' death were near
If thine anointed is our shield?

God of the Saint! our friend is thine.
Doubt we thy love that thus we weep?
Thy truth that o'er the tomb doth shine?
Thy power to rule the faithless deep?

We know the immortal cannot die,
We know the pure in heart are blest,
Serene beneath thy watchful eye
Oh! bid our pain'd affections rest.

H.

FROM THE FAMILY VISITOR.

LINES ON THE DEATH OF A GREAT POET.

See, where yon storied marble rising high
Proclaims the Triumph of Mortality!
See, where pale Genius mourns her matchless Son,
And decks with Fame's proud wreath his stately Tomb!
But see! no gentler spirits linger here,
No forms benign, with sorrowing hearts draw near;
Such as o'er Virtue's dust in silence bend,
And pour the heart's best tribute to her friend.

His was no soul to claim affection's tear;
His was no life to Virtue's votaries dear—
The Apostate Spirit's minister on earth,
He nurs'd wild passion from its earliest birth,
Gave his dark impulse to the troubled soul,
Taught it to spurn at virtue's mild controul,
Burst all the social ties which bless mankind,
And wrapt in sceptic gloom the immortal mind!
These were thy works, dark Spirit! These the deeds
With which thy cumbered soul to judgment speeds!

Thy potent Fancy, brooding dark and wild,
Peopled with horrors thy distemper'd mind!
While conscience vainly from her secret cell,
Mingled her warning voice with Passion's swell!
The torch of Genius in thine erring hand,
Scathed like the levin-bolt's resistless brand,
Flashed its wild splendour on the bosom's throne,
Seared other hearts, and doubly scorched thine own!

But soft! let Pity's tear bedew the scene,
And Virtue mourn for what thou might'st have been;
Hadst thou stood forth Her champion! Oh how blest
Had been thine earthly course! How sweet thy rest!!

VERITA.

FAITH WITHOUT WORKS.

At a Boarding School in the vicinity of London, a Miss —, one of the scholars, was remarked for repeating

her lesson well; a school-fellow, rather idly inclined, said to her one day, "How is it that you always say your lessons so perfectly?" She replied, "I always pray that I may say my lesson well." "Do you?" says the other, "well then, I will pray too." But alas! the next morning she could not even repeat a word of her usual task.—Very much confounded, she ran to her friend, and reproached her for having deceived her, "I prayed," said she, "but I could not say a single word of my lesson."—"Perhaps," rejoined the other, "you took no pains to learn it." "Learn it! learn it!" answers the first, "I did not learn it at all, I thought I had no occasion to learn it, when I prayed that I might say it!"

How many prayers are offered for the heathen, and for missionaries, by those who never give a cent or lift a finger to convert them? How many pray for a new heart—that God would convert them—that they may grow in grace, and finally be fitted for Heaven, who like the little girl, never study their lesson?

A SMALL MISTAKE.

A venerable minister in the town of H—, preached a sermon on the subject of eternal punishment. On the next day, it was agreed among some thoughtless young men, that one of them should go to him, and endeavour to draw him into a dispute, with the design of making a jest of him and of his doctrine. The wag accordingly went, was introduced to the minister's study, and commenced the conversation by saying, "I believe there is a small dispute between you and me, Sir; and I thought I would call this morning and try to settle it." "Ah," said the clergyman, "what is it?" "Why," replied the wag, "you say that the wicked will go into everlasting punishment, and I do not think that they will." "Oh, if that is all," answered the minister, "there is no dispute between you and me. If you turn to Matthew xxv. 46, you will find that the dispute is between you and the Lord Jesus Christ, and I advise you to go immediately and settle it with him."

A meeting of the first Baptist Society was held in the Baptist meeting-house in this city on the 4th instant, when the following resolutions were unanimously passed:—

1st. *Resolved*, That this society entertain the highest opinion of the qualifications of Mr. Nahum Hayward, of this city as an architect and builder, and hope that the faithfulness and skill with which he has fulfilled his contract in the erection of the Baptist meeting-house in this city, will insure him liberal patronage.

2d. *Resolved*, That the thanks of this society be presented to Charles H. Pond, Esq. for his politeness in accommodating us with a room in the state-house as a place of public worship during the last three years.—Also, to the proprietor of the New-Township Academy, for the gratuitous use of that building for a few weeks past.—And in a particular manner to those ladies who presented the society with an elegant suit of drapery for the pulpit of their meeting-house.

3d. *Resolved*, That the foregoing resolutions be printed in the newspapers in this city.

WM. QUINER, Moderator.

ISAAC JUDSON, Clerk.

NOTICE.

The Members of the Female Bible Society of this City are requested to attend a meeting of the Society on Thursday the 19th inst at 3 o'clock, P. M. in the Lecture Room of the North Church. A general attendance is particularly requested. Should the weather be unpleasant, the meeting will be held on the next fair day.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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